

3

100
ORD

100
ORD

100
ORD

GOD the Father.

Exod. 20. Thou shalt not take the name of the Lord thy God in vaine. The Lord will not holde him guiltlesse that taketh his name in vaine.

Leuit. 19. You shall not forswear in my name, you shall not defile the name of your God, I am the Lord.

GOD the Sonne.


Math. 6. Thus you may specially pray: Our Father which art in heauen, hallowed be thy name.

GOD the holy Ghost.

Jacob. 5. About all things my Brethren, sweare not, neyther by heauen, neither by the earth, nor by any other kinde of oth.

The Prophet David.

God shall wound the head of his enemies and the hairy scalpe of euery one that goeth still in his wickednesse.



Vnto the godly Reader,
 through the grace of Gods Spirit,
 seruentnesse of zeale, and diligence
 (according to abilitie) to kill and
 destroy the abhominable sinne of
Swearing and Periury.



HE notable sayings of Gods
 chosen Seruants, in whom the
 holy Ghost it selfe speaketh,
 are worthy perpetuall remem-
 brances. Which if they be not
 regarded, the godly are taken
 away to their rest and ioy, and
 then followeth (in plague to
 the people) the miseries and ca-
 lamities that before were threatned by the mouthes of
 those his messengers. So after the death of *S. Ambrose*
 followed the horrible vastation of Italy: after the death
 of *Augustine* the Vandales entred Affricke, and then
 sprang the Arrian Heresie: after the death of *Iohannes*
Bos, the fierce battailes of Bohemia: after the death of
Martin Luther, what terrible troubles, and cruell cala-
 mities happened? Who in his life time amongst all
 other, left in memoriall this notable prophesie; That
 these three things would be the destruction of Christian

To the Reader.

Jerem. 44.

Religion: The first is, Forgetfulness of benefits that wee receiue at Gods hands by the Gospell, and vthankfulness for the same. The second is, Carelessness. The third is, that wee loue and like better of the worldly wisdom then of godly wisdom, within the compasse of our foolish braines wee will comprehend the reason, rule, order and end of euery thing: vngodly counsell is a prop and stay vnto our determinations, we depend not vpon the Lords prouidence, wee aske not counsell at the mouth of the Lord. If the Lord guide not the world after our owne will, wee like no longer to be gouerned by him: wee forsake the Lord, wee flye straight vnto flesh and blood. The prosperitie of the world is our delight, and therefore wee say iumply as it was said vnto *Jeremy*; Wee remember that wee haue done, and liued merily after it: when wee sacrificed vnto the Queene of Heauen, the world went merily with vs, wee saw none euill; but since we left sacrificing vnto the Queene of Heauen, wee haue liued in lacke, and felt much woe: Euen so say wee, if wee should liue according to the Gospell, we should leaue off crafty cunning in getting, and perchance become beggers, wee should leaue off false swearing, and not sell our wares, wee should leaue our excesse in vanitie, which is our chiefe delight, wee should labour earnestly, and leaue our slothfull rest, wee should giue to them that want, and haue no certainty our selues, but still wait vntill the Lord shall giue vs more. Flesh and blood is our delight, the glory of the world is our ioy; and this is contrary thereto. Thus we forsake the Lord, and cast off the yoke of Christian profession, nay, of Christian Religion I would say; for wee professe somewhat, but we do nothing. I am horribly afraid because of the vngodly things that I heare, my deare brethren and fellow-laborers

To the Reader.

in the Lord, who I am sure with earnest groanings, pray into the Lord that his Spirit may teach them what to speake: so often as I see that the Spirit worketh in them to breathe, aboue all other this woe, to haue the Kingdome of heauen taken from vs, to haue the glorious Gospell of God, the immortall seede, the spirituall food of our soules taken quite away from vs: so often mee thinketh I feare and tremble to thinke how soone that terrible hunger shall come, that wee shall goe, and run, and seeke earnestly, and yet not finde the food of our soules, wherewith to be comforted.

If wee wilfully forget Gods glory, will hee care for vs? wherefore? There was neuer a goodlier thing vpon the earth then was Ierusalem; and yet when they refused to be obedient vnto the Lord, and beganne to waxe forgetfull of his great benefits, when they left off to aske counsell of the Lord, and trusted to mans foolish wisdom and policie; to mans vaine strength, euen then they were destroyed by vnciuill dissention, poysoned with the plague of pestilence, murdered by cruell famine, deuoured of the enemies sword, many thousands of their Nobles forced to doe the dayes labour of slaves, no more accompt of them, but that thirty of them were sold for one poore penny; the rest were forced to liue against their wils in lacke and woe, pinched with penury, oppressed with labour, in most cruell bondage and perpetuall slavery.

To come nearer, and next indeede to our selues: How gallant and glorious a Citie was Antwerp? how flourished some part of Germany and Flanders? but when the voyce of the Gospel is not obeyed, when Gods kingdome is not sought first and afore all other things, when Gods mercy is despised, and his Gospell no more embraced, when the Spirit of God is resisted and refused,

To the Reader.

then in dooede wee must needes looke for that which *Martin Luther*, that chosen instrument of the *LORD*, fore-told vs, that the Gospell shall be translated from vs to some other people, or rather returned backe againe from vs Gentiles vnto the Iewes, from the new chosen refusers, to the olde refused professors: It hath an hid darke mysterie, that many false professed Christians denie the reuerend Sacrament of Baptisme, and some naturall Israelites, carnall Iewes, haue earnestly desired the benefit of the same, doubtlesse it is true that Christ said; *You shall not finish all the Cities of Iuda untill the coming againe of the Sonne of man*; somewhat shall be to doe amongst them, God hath a worke amongst them that hee will doe, hee hath a remnant that hee will call home, whereof *Paul* speaketh, saying; *Blindnesse is partly happened vnto Israel, untill the fulnesse of the Gentiles be accomplished, and so Israel shall be saved*. Hereof saith *Hillaricus*, *All is not yet done in Israel*. After the fulnesse of the Gentiles is come in, there is a remnant yet left in Israel that shall be gathered vnto the Lord: our loosenesse of life is vnto any Christian Conscience a terrible feare, or rather a despayre of any long continuance of Gods Gospell among vs.

The Foxe of whom *Methodius* speaketh in his Propheties, whom diuers Learned interpret to be *Mahomet*, or his Faction, was neuer so like to bring red and bloody Turkes and Iewes out of *Causus* Cloysters now: neyther was our battaile euer so great indeed with them, our froward neighbours that ware blacke Bootes, as it shall bee with those strangers that wear red Buskins, whereof a iust prouocation is in goodnesse that which *Bessarion* layeth to our charge, that we are so diuers of hew, so variable in colour, that

To the Reader.

hard to finde a number of Christians of one colour, of one consent, of one like disposition; some are white, some are blacke, some are dun, some are blew, some are yellow, some are red, some are full of speckles, some are spotted: on the other side, one Wolfe is like another, seeking to deface Gods glory, blot out his name, and set vp whom you will, let God and *Moses* be forgotten in the Mount, all Israel will plucke off their speciall Jewels and ornaments to make a molten Image. Let the people proclaime a Sacrifice vnto the Queene of heauen, you shall haue company that will spare for no cost: young men will cut wood, children will gather chips, women will fetch water, olde men will affoord wheate, one will fetch fire, another will heate the ouen, make Cakes to sacrifice to the Queene of heauen, spare for no cost, you shall lacke for no company. *Gedeon* did but once aske it, & he had it readily giuen him to make an Ephod to set vp in Ephra, 1700. shekels of ready Gold, besides Jewels and precious apparell. Aboue all things wee should be most thankfull for that inestimable treasure of Gods most sacred word, we should seeke most specially his honour, in respect whereof all pompous glory should be as dunghill filthinesse. In this case lament all you that loue God, help all you that be good Christians, with one consent let vs be fellow-labourers in the Lord. For Gods glory, for the reuerend vse of his name spare no labour, speake, sue, intreate, encourage, helpe, succour, and make good choyce (if I speake not too late) of your Knights of the Shire, of the Burgesses of the Parliament, of the Clearkes of the Conto- cation; shew your zeale, doe what you may to moue, to procure some godly Law, whereby the custumable euill vse, the vaine abuse of our sacred God his most mighty name, may be reformed.

To the Reader.

The force of Papistry, God be thanked, is beate
downe, they write not, they haue not what to write. Our
lacke of good life is the greatest losse, the strongest stop,
the vnhappyest hinderance that now remaines against
the fulnesse and plentiuousnesse of Gods Kingdome:
Whose kingdome if wee build not vnto the end, whose
Spirit if we resist and refuse, as heretofore (a fruit of in-
fidelitie) wee were giuen ouer to beleue Hobgoblin,
Robin Good-fellow, Fayries, and such other fancies, so
hereafter wee may be sure, hauing cast off the Spirit of
Grace, the Diuell shall euery where in the terrour of
our conscience, appeare and shew himselfe vnto vs: So
as hereafter it shall (I feare) be as great a wonder to see
many houses free from some one or moe visibly posses-
sed of the Diuell, as heretofore it hath beene strange to
see one in a parish. Strange sights, earth-quakes, vi-
naturall murders, monsters by Sea and by Land, as to-
kens of Gods wrath, wee haue seene abundantly: Nay,
wee may write againe to the beginning of the world
such things as they neuer heard of. These things should
frame or rather force vs to a newnesse of life, to a ready
waiting for the Lord Christ his last comming.

Amongst all other this great and horrible vice of vaine
Swearing, to the destruction whereof I beseech God
grant some strength and force of Law, it is so greuous
sinne, so vnprofitable a mischief, so common an euill,
as there is nothing more to be wondred at in my iudg-
ment. And in this so good and necessary a motion, I am
also sorry that some man of good learning and great
had not taken this enterprise in hand. Now be it the
matter it selfe is worthy euery where to finde patron
And as helpers and ayders, I doe earnestly desire in
behalf all good Christians to inccour and further this
motion: but most specially all the godly, learned and
famous

To the Reader.

faithfull Stewards of the Lord, that they will prosecute
and further the same to the vndermost of their strength
and abilitie. Which God grant for his Sonne Christ Ie-
sus sake, to the honour and reuerence of his most glo-
rious name, as also to the great commendation of the
gouernment of his Church in England, that other con-
gregations of Christ else-where, may confesse England
to be no whit inferiour vnto any in the world, but ra-
ther a light and lanthorne vnto the rest. Amen, Amen.

A Sword against Swearing God send vs, God send vs

Lord, thy Sword brandished, wrath against it.

Except our England leaue her othes outragious,

Egypt plagues were not so sharpe a scourge,

As God will send, when he his floure shall purge.

Nothing doth more diminish Gods glory.

Doth not God threaten, swearers his vengeance?

Except you repent, and be hartily sorry,

Remember Hell fire, shall be your pittance.

NO W E L, God speed thy tongue,
and guide thee with his grace,
That when to preach thy course shall come,
this vice thou maist deface.

A And as *S. Ridley* did,
procure the poore some ioy,
When good King *Edward* did from him,
perceiue their hard distresse:
So God giue thee to moue,
that sharpe lawes may destroy
This filthy sinne, and thine attempts
God blesse with good successe.

A S V V O R D against
S W E A R I N G.



CHRIST, our most blessed
Saviour, in that his most
perfect forme of prayer,
wherin al necessary good-
nesse for soule & body is
desired for vs, and all e-
uills due vnto vs, are re-
quired to be turned from vs, hath (as the
most speciall) sette downe this in the first
place before all other, a Petition of al Chri-
stians, most necessary to bee required at
Gods hands: that the name of our heavenly
father be sanctified, that is, alwaies este-
med holy and reuerend. And indeed, for good
and louing children, how is any thing more
requisite? Or what more perfect note of
true and Son-like loue is there then this,
that

A Sword

that the Sonne doe seeke especially the honour and reuerend estimation of his Father: So also God, the father of our Lord Iesus Christ, with the Sonne, and the holy Ghost, one onely God, of all might and power, when hee had chosen one peculiar people, to shewe his might by them ouer all the world, hee gaue vnto them, and consequently to vs all, Lawes, and Commandements, tenne in number: but he gaue them by Thunder and Lightning, by Mist and Darkeness, by Smoke and Fire: Mount Sinai was all on smoke, and the smoke went vpper to the middell heaven: teaching vs by dreadfull signes, that his Law is to bee had in reuerence, and his Maiesty to be feared. Among which Commandements, as in the former twaine hee teacheth, that hee is God alone, and therefore onely to be honoured: So the next is, that his name be no more lightly or vniu-ly vled: Vled yet, but not in vaine; wher vnto (if God bee to be feared, that without these great and dreadfull signes, gaue vs these his Commandements) he addeth the penalty of his wrath, The Lord will not hould him guiltlesse that taketh

against Swearing.

his name in vaine. And if the Lord, the Law-giuer, that knoweth best the intent and purpose of the Law, the Judge also against the transgressors of the same, shall pronounce vs guilty, what remaineth to the person condemned, but bitter executione? Now is it then, that God by terrour commending vs, Christ by duty of loue exhorting vs aboue al things to seeke the honour and reuerend estimation of **G O D** his name: his most glorious name, notwithstanding is most vaineely vsed, most shamefully abused, and blasphemed most outrageously. How farre this accusation would stretch, how generally this fault is spread that concerneth the dishonouring of Gods name, it is not mine intent here to discouer it. As the name of God it selfe is most glorious, and cannot be dishonoured: yet all the wayes and meanes practised by mankind, against the glozy of Gods name, to let them all dolone were a worke infinite. This small Treatise, which I pray God it may be to the honour only of his name, shall concerne the lawfulnessse of swearing, the abuse of forswearing, the punishment of perjury or vaine-swearing. As two false
knaues

A Sword

mannes need no Broker, for they can easily
 enough agree in wickednesse sine mediantibus
 without any to breake the matter betwixt
 them: so amongst true and faithfull men
 there need no oathes. Where vertue faileth
 not, truth of it selfe carrieth credit suffi-
 cient. But God onely knoweth who are
 his, and the simple cloake of hypocrisie con-
 cealeth many a subtile soule. Double dealing
 of the most, maketh many men doubt
 where they may trust. Christ is so con-
 cealed by subtilty, and falshood is so disguis-
 ed with faire colours that in a deepe de-
 ceitfullnesse, a man would almost dread no
 longer: and hee that standeth in no feare
 doubt of subtilty, is soonest endamaged
 whereout for our safety the Lawyer teach-
 eth vs this lesson, to trust few or none
 on their words, words are but wind, but
 euery mans bargaine sure by writing.

Because that faith and troth,
 with no degree will stand:
 Therefore the Lawyer saith,
 take writings of his hand.

If no man would deceiue his neigh-

against Swearing.

Every man would speake the truth from
his heart, we should then need no written
oaths, othes should haue no vse amongst
vs. A remedy therefore it is against our
corruption, and in doubtfull matters (con-
fessing God Almighty his wisdome, that he
knoweth all and euery singular worke and
word, deed and thought of man) wee take
his name, we vse the name of God, that is,
not in vaine, but lawfully: wee confesse his
mighty power that he knoweth all things
(a matter that much concerneth his Maie-
ty) for who can do so (but God alone :) we
call him as a witnessse of our truth, that we
may prosper therein: we desire him also to
be a reuenger and a punisher of our sins, if
he doe not speake the truth. And therefore
the Hebrews begin their oth with this con-
fession of condition If: and vse the figure
et cetera, suppressing the rest, and yet in-
deed intending thus much: If I deceiue
you, or if I breake this oth, the Lord
that is of all power, reuenge it vpon mee.
Noth therefore pertaineth to that part of
Gods seruice, which wee call Invocation:
Call vpon mee (saith the Lord) make vnto
thy selfe none other Gods, I am the Lord thy
God,

A Swordings

God, vse my name, So when that we heare
the Lord say, Take not my name in vaine,
let vs remember yet that the Lord said
foze, I am the Lord thy God thou shalt
haue none other Gods but me. Preach my
name, cal vpon my name, confesse my name,
vse my name: take it not vainely, nor in
trifling matters abuse it not: I am the
Lord, therefore to bee reuerenced. But in
matters of doubt when mans wisdome
goe no further, Confesse mine omnipotent
power, call vpon mee, I am God alone
and know all. Make vnto your selues
no other Gods, by attributing vnto them
which is proper onely vnto mee, but
make me for a witness, call me for a reuerence.
The Lord said not at any time, take
my name in vse, but he said, take not
my name in vaine, vse it not but with great
reuerence, in consideration of my power.
yet vse my name, inuocate my name, or
be vpon my name onely, for I onely am
the Lord. Thou shalt haue none other God
but mee. If inuocation pertaineth not
to me alone, I am not God alone. Anabaptists,
and Maniches, and other Sectaries
are easily confuted: when they denie

against Swearing.

that use of the name of God, they deny
his reverence. they deny Gods power,
they deny God to be God. But if they will
not understand that invocation conferreth
and attributeth (omnipotency) vnto the
person that they doe inuocate or call vpon,
and where there is no invocation, there is
no Godhead or power Diuine acknow-
ledged, let them yet consider this substance
following.

1 Gods commandement vnto his peo-
ple, to sweare by his name.

2 That God forbideth his people to
sweare by the name of strange Gods, least
by invocation, they should attribute that
omnipotency vnto Idols and deuils that is
proper to him alone.

3 The Example of God, swearing for
his people.

4 Examples of Patriarkes, Prophets,
Kings, and Christ himselfe, which in any
wise can be contrary vnto God his father vnto

A Sword

When the Lord had chosen Israel
 from all other Nations, and had pro-
 cured, by terror of his power, the reverence
 of his maiesty, the force thereof was so great
Exod 19. that the people fled for feare of his might,
 and stood a farre off from the mountaine,
Exo. 10. and said vnto Moses Talke thou with vs, we
 will heare thee, but let not God talke with
 vs, least we die. Euen the Lord himselfe by
 Moses vnto Israel from his stone Maiesty,
 amongst many other, gaue this law: If a
Exo. 22. man deliuer his neighbour mony or stufte to
 keepe, if it be stolne out of the house, if the
 theefe be found he shal pay the double: but
 if the theefe be not found, then the Maister
 of the house shall be brought vnto the Iud-
 ges, to sweare whether hee hath put any
 hand vnto his neighbours goods or no.
 7. Here the Lord himselfe appointed an oth
 8. as an ordinary meane to decide a contro-
 uersie, and a sufficient testimony of truth
 in a doubtful matter. Again in the 10. and
 11. verses of the said Chap. If a man deliue-
 10. r vnto his neighbour an Asse, or an Oxe,
 11. or any other beast to keepe, if it die, or be hurt,
 or be taken away of enemies, & no man
 find it: An oth of the Lord shall bee betweene
 them

against Swearing.

Item twaine that hee hath not put his hand
into his neighbours goods. Here is the ap-
pointment of an oth by the Lord himselfe:
It is called an oth of the Lord, because they
would sweare by the name of the Lord only.

Exo 6. Deut. Moses heartfully and carefully
remembryng againe vnto Israell the Lords
Commandements, which hee commaunded
them to lay by in their hearts, to teach them
to their Children, when he giueth them
this most earnest *Caueat*, Beware lest thou
forget God, he addeth specially, Thou shalt
fear the Lord thy God and serue him, and
shalt sweare by his name. Which Commande-
ment he also rehearseth in the 10. of Deut.

1. and in the 4 of Jeremy 25 shewing how
great a part of Religion consisteth in inno-
cence; calling vpon the name of the Lord
only. The Lord by his Prophet mouing
them earnestly to returne, not haltingly,
nor halfly, nor hollowly, but holily and
honestly vnto the Lord, he especially teacheth
them to sweare by his name, Thou shalt
fear the Lord liueth. Tying an oth, or e-
uer oth to these limits, Vainely thou shalt
sweare: but in truth, in iudgement, in
righteuousnes, and then thou shalt take none

Jerem. 4.

A Sword

other witnesse but the Lord himselfe, wher-
unto he addeth the maiesty of the Lord, and
the benefit of the people, That the nations
may be blessed in the Lord, that the People
may glory in the Lord. Against the glory of
whose Maiesty full highly it is, if any other
be taken in his place, if any other be sworne
by, if any other be called vpon, either for
grace, to giue blessing vnto truth, or for
might of power to reuenge falshood. For
what is that but cleane to forsake the
Lord, and to attribute Omnipotency, or
all power and strength to some other.

Wherefore the Lord in his zealous
wrath against Iuda, amongst all other sins,
for which in his iustice he poureth venge-
ance against them, even to the utter destruc-
tion thereof by the hands of the Chaldeans,
he reckoneth this as a capitall crime, How
Jer. 5. 7. should I spare thee for this, thy Children
haue forsaken me? The Lord himselfe shew-
eth the manner how, They haue sworne by
them that are not Gods: they haue forsaken
me. This fault the Lord reckoned so im-
mense to his glory, that with a mighty vehemency
of speech he saith, How can I spare
thee for this? In effect thus, surely I will
not

against Swearing.

not spare thee, the Chaldees shall destroy thee.

Whereof the Lord gaue a speciall commandement in the 23. of Exodus. Take heed to *Exo. 23.* all things that I haue said vnto you, and ye shall make no mention of the name of either Gods, neither shall it bee heard out of your mouth. And in the 23. of Iosua, Make *Iosua. 23.* no mention of their Gods, nor giue, nor take any cause to sweare by them. Hee said not, take not their names in vaine: but take them not at all, let them not be heard out of your mouthes, So the 19. of Esay, where the Lord giueth a speciall forme how the *Esay 19.* Lord is serued and honoured according to his owne good will and pleasure, the Prophet expresseth it thus. At that day five Cities of the Lord shall speake the language of Canaan, and shall sweare by the Lord of Hostes. And thus the Lord himselfe also did most zealously, as to shew his onely omnipotency, and how it stretcheth vniuersally: in Esay 45. I haue sworn by my selfe *Esay 45.* saith the Lord, the word is gone out of my mouth in righteousness, and shall not returne. Euery knee shall bow vnto me, and euery tongue shall sweare by me: according
153 where

A Sword

whereunto, not vainely, but reuerently, in matters of great waight, to end contentions. To make assurance of our promises to bee kept in testimony of truth, wee read how the fathers, both Patriarkes and Prophets, haue swoyne.

Gen. 20. So Abraham swoze vnto Abimelech in conenant of his safety.

Gen. 26. Isaac likewise in the like case swoze vnto Abimelech, Ahuzzah and Phicol.

Gen. 31. Iacob swoze vnto Laban concerning the bounds of their ground.

Exod. 2. Moses agreed by conenant of oth to dwell with Iethro.

1 Sam. Jonathan sware to Dauid.

Ibidem. Dauid sware to Jonathan.

Ibidem. Jonathan and Dauid sware both.

Like wise Saul required an oth of assurance, for his seed after him, and Dauid sware vnto Saul.

Also Dauid in the presence of Nathan the Prophet, sware vnto Bethsheba that Solomon should raigne after him.

Reg. 17. Helias the Prophet sware vnto Achab the King.

2. Reg. 2. Elizeus sware vnto Helias that he would go with him.

against Swearing.

The Angel sware by him that liueth world without end. *Apoc. 16.*

So also the Lord yeelding vnto our weaknesse confirmed all his promises by an oth. hauing no greater to sware by, according to the fashion of men, hee sware by himselfe, concerning his covenant with Abraham.

By my selfe I haue sworne, I will surely blesse thee and all thy seed: which oth hee confirmed vnto Isaac. *Gen. 22.*

I will surely performe the oth which I sware vnto Abraham: *Gen. 26.*

Also by *Esay*, I haue sworne by my selfe, saith the Lord. The word is gone out of my mouth and shall not returne. *Esay. 45.*

So David remembreth the Lord his covenant confirmed vnto him by the Lords oth, I haue sworne vnto David my seruant: and *Psal. 89.* againe, I haue once sworne by my holinesse, I will not faile David.

Likewise the Prophet remembreth the disobedience of the Israelites, remembreth also how the Lord sware that they should not enter into the land promised vnto them. *Psal. 96.*

The Lord sware concerning the everlasting Priesthood of Christ. And againe vnto Da-

A Sword

Pf. 132. uid, the Lordsware in truth and will not
shynke from it.

Paul also remembreth at large how the
2. *Cor.* I. Lordsware vnto Abraham, and as it were
ratifying the vse of an oth: An oth, saith he,
for confirmation, is an end amongst men of
all strife. Which thing also for a testimony
and confirmation in his earnest zeale, Paul
also did, as first to the Romans, God is my
witness: and to the Corinthians, I call God
to record vnto my soule: and to the Galathians,

Gala. I. Behold I witness before God, or I call
God to witness that I lie not: and to the

Ephe. I. Ephesians, God is my record: and so like-
wise to the Thesalonians. And yet no Chri-

stian euer doubted but that Paul was led
by the Spirit of God when he wrote those

August. Epistles: in so much that Augustine saith,
contra it were an haynous wickednes to say that
mend. Paul especially in his written Epistles,

hath violated or broken that Gods com-
mandement, Thou shalt not sweare: there-
fore, saith hee, you must vnderstand that
which is set downe (non omnino, not
at all) that is, as much as in you lyeth,
haue none affection at all to sweare, thinke
an oth to be no grace nor no garnishing but
to

against Swearing.

to your speech: Other wise how should we
excuse Christ himselfe: or shal we with Por-
phirius or Iulianus condemn Christ, that
his wordes and commandements are one
thing, his life and conversation are another,
so these vile Heretiques carpe at Christ,
and vpon the selfe same saying, do they harp
with the Manichees and Anabaptists, bigging
vehemently the wordes without sence;
Swear not at all, not at all let your communi-
cation bee yea, yea, no, no, that which is
more then this, is sin. Which commande-
ment if it were not to be interpreted, Christ
indeed had done violence, for he hath often
bled, as a testimony of truth and as a con-
firmation of his speech, Amen, Amen
Which is somewhat more then a plaine
yea, for it soundeth as much as, Certainly,
Truely, Verily, or of a certaine truth. And in *2. Cor.*
this sence Paul saith, All the promises of
God in Christ are yea, and are in him Amen.
that is truely and perfectly, fully assured,
performed, compleat and ended. And let
vs marke now what a great oth this is,
Amen, Verily, and Truely, or Of a truth.
whereby I oppose their Conscience to re-
claime them thereby, that think it is no oth
to

A Sword

Heb. 9. to say, Truly, or Verily: insomuch that in our custonable speech, if a man say, Truly: it is replied, yea, but you dare not sweare, when he already hath sworne full deeply. So Paul saith, God sware, mark now the forme of the oth set downe by Paul, Truly, or Surely I will blesse thee. So also the Prophet David remembreth that the Lord sware vnto the Israelites that they should not enter into the Land of promise. Turne vnto the 14. of Numbers, where the history of their murmuring is expressed, and the forme of that oth is thus set downe, Surely, or, Certainly they shall not see that good land: so often as we say, certainly, assuredly, truly, or verily, so often indeed we doe sweare: for though God be not expressely named, yet in naming truth, God is named for God & truth are one and the selfe same, and the strength of an oth consisteth more in honouring God by truth, then in the outward naming of God. Let men then either learne or remember, whereas accustomably they vse vaine, Truly, when many times there is neither truth nor verity in their saying, how that they most grievously offend God, who is indeed all truth and the only true

Truely.
Verily.

against Swearing.

truth. So then, neither may the Anabap-
tists straine this vnto the time onely of the
old Testament, neither may they so brge
the words by the letter, that they thereby
take away the iust interpretation and
sence thereof: for so should Paul and Christ
himselſe bee condemned, so should God
his mercy, declared heretofore by his
prophets vnto the Gentiles in Christ, and
after Christ his comming, bee frustrated
and made void, which were blasphemy a-
gainst the Spirit: and an infinite heape of
other mischieses would ensue, if like
places of Scripture were violently for-
ced according to the letter. We must there-
fore vnfold them according to their mea-
ning, and take them vp as they lye. The
lines doth offer it selfe as plaine as can be,
if wee marke vpon what occasion, and to
what purpose Christ gaue this commande-
ment. The Iewes had gotten this euill cu-
stome of swearing by creatures, as, by the
Temple, by the Altar, by Heauen, by Jeru-
salem, by the earth, &c. And though they
swoore falsly, and intended to deceiue their
neighbour, yet if they named not GOD
expressely, they thought it was no sin. Much
like

A Sword

like vnto the foolish people of our age, that
 intending to deceiue others by subtiltie of
 sound, or by eclipsing the pronounciation,
 reckon yet their crafty intent to be no de-
 ceipt: Such I meane as answered thus, *God*
pronounce me at the last day. By God, I neuer
defended him in all my life. When they thinke
and hope that other men will indge that
they meane, God renounce me I neuer offended

Aug. de
ser. doms.

him. Thus did the Jewes, though they
 carryed in their mindes a full and perfect
 intent of deceit, though their communica-
 tion was mingled with common and custo-
 mable oaths, yea, though they did so: sweare
 themselves falsely, except there were some
 expresse naming of *G D D*, they reckoned
 it none offence at all. And to this Diuelli-
 sh

Leuit. 19

purpose they abused this Text, Thou shalt
 not forswear in my name, lest thou defile
 the name of the Lord thy God. Otherwise
 (so that they vse not inuocation of Gods
 presby name) although they sware and
 forsware, although they vsed execrations
 which contained cursing and banning, and
 desiring of vengeance, (as for example, *The*
Earth open and swallow me. The stones of the
Temple fall vpon me, or such like) they made

against Swearing.

none account of any such oath or execration. And this Christ correcting in the 23. of Ma. *Mat. 23.* shew, he calleth them blinde guides & blinde teachers, shewing them that there is no place nor plot in the world wherein GOD hath not set some cognisance of his glory: Heauen is his seat, the earth is his footstool. He that sweareth by the Temple, sweareth by it, and by him that dwelleth in the Temple. He that sweareth by heauen, sweareth by the Throne of GOD, and by him that sitteth thereon. This spake Christ to confute their damnable custome of swearing commonly, and their dotish interpretation of swearing or forswearing by the name of GOD, and teacheth them withall an orderly forme of behaviour in their common speech. Let every man speake the truth to his neighbour from his heart, and say, *Yea* it is so: Let him renounce falsehood and say, *Nay*, it is not so. Let this be an order established *Mat. 5.* in your daily communication. And now let vs harpe of communication, communication, as they chance out, not at all, not at all, and then the true sence is, In your daily communication vse none oaths at all, or vs not at all any oaths in your daily communication.

A Sword

ommunion: But speaks truly, and say, yea, or nay. So that Christ is not contrary to God his father, he repealeth not to the decree of God established for the using of his name in iudgement, in iustice, in doubtful causes concerning equity and right: but hee rebuketh that which God forbids, bad, vaine and rash swearing, and foolish conceiued iopinions of this or that sth. Thus using Gods name lawfully, wee must neuer abuse the same. God that said, Take not my name in vaine, hath therefore appointed the right vse of his name, because hee hath forbidden the abuse thereof. Of strange Gods hee hath said, By the name of strange Gods thou shalt not sweare at all: The name of them shall not bee heard out of your mouthes. Hee said not in vaine: but not at all, of any other besides him selfe. Of his owne name onley, there is a lawfull vse allowed and commanded vnto the Godly: as to spread his glory.

Mat. 23

I By preaching his name.

2 Tim. 4.

Goe and preach the Gospel vnto all creatures.
Preach the word, be earnest in season and out of season.

against Swearing.

1 By giuing thanks
and honour vnto his
name. *I wil alwaies giue thanks vn- Psal. 33.*
to the Lord, his praise shall
euermore be in my mouth. *Psal. 49.*
I will deliuer thee and thou
shalt honour mee.

2 By professing and
acknowledging Gods name
and power. *He that confesseth mee be- Mat. 10.*
fore men, I will confesse and
acknowledge him before my
father.

3 To inuocate or call
for helpe at the name
of the Lord. *To confesse Gods name, Rem. 10.*
proceedeth from the mouth.
Confesse the Lord, and call *Psal. 14.*
vpon his name.

4 To inuocate or call
for helpe at the name
of the Lord. *Call vpon me in the time of Psal. 49.*
trouble.

Vnto the which part most specially the
right vse of an oth appertaineth. As,
when by calling God to witnesse, we con-
fesse his omnipotent power and desire him
to maintaine and prosper vs in truth, and to
punish vs, or to be auenged vpon vs, if we
speake, or doe, or intend any falshood or de-
ceit: which both we are sure he will do, be-
cause hee is God. But what is it to take
Gods name in vaine? It is,

1 To call God a witnesse in vniust or in
trifling matters.

2 To

*A memo-
randum
for swea-
rers.*

A Sword

2 To sweare rashly, vnadvisedly, or without vrgent necessitie, time, place and authority not considered.

3 D; once to name God without the reuerence due vnto the maiestie of his name, of whom nothing may occupy so much as our thought, without due remembrance of his honour.

Sap. 1. Thinke not of the Lord, but in goodnesse, saith Salomon. And the Lord himselfe. Yee

Leu. 19. shall not sweare by my name in vaine, neither shalt thou defile the name of thy God. I am the Lord.

Vnto all the Curses and Plagues that
Dent. 28 Moses from the mouth of the Lord remembreth, as the curse at home, the curse abroad, the curse of hunger, the curse of thirst, the curse of ill successe, the curse of sickness, of madnesse, of penury, of oppression, of captivity, vnto them all he addeth this as a chiefe addition, These and many more plagues shall the Lord heape vpon thee, vnlesse thou fear the glorious, mighty, and terrible name of the Lord. Thy name is wonderfull, O Lord, and onely to be had in reuerence. The Lord

Psal. 8.

Exod. 20 will not hold him guilelesse that taketh his name in vaine. It is remembered by Abraham

against Swearing.

Ezra, that the Egyptians had a custome to
swear by the head of their King, which
oath whosoever performed not, no ransom
would redeme him from death, because hee
despised the King. How much more not
without due reuerence and feare, ought we
so to name, or thinke once vpon the name of
our God, who onely is God, and without
or besides whom there is no God. Thou *Jer. 10.*
onely art great, O Lord, and great is thy
name in strength and power: who feareth
not thee thou King of Kings? thine is the
glory aboue all. How much the higher we
esteem of Gods glory, with so much the
more reuerence ought we to thinke and
to speak of his name. But as he that speaks
much, speaketh sometimes vnadvisedly for
hast, as Salomon remembreth: Vnto many *Prov. 10.*
words folly is neuer absent or wanting. In
much speech there is eyther flat falsehood, or
vanitie, or superstitie at the least, or per-
adventure all at once. So of the often na-
ming of God, much more often swearing by
his name, there ariseth a baine abuse, an vn-
honorable derogation, a path-way to the pa-
lace of perjury, an open accesse, or rather a
compulsion to the pit of perdition.

C

The

A Sword

The Adulterer, the thiefe, the murderer, cannot alwayes doe that wickednesse they *Euill of a* would: but he that accustometh himselfe to *custome.* vaine swearing, though of purpose he would sometime frame and fashon himselfe to abstaine from swearing, yet can he not for his life so doe: Custom succedeth, or rather groweth in Natures roome. So that at all times he sweareth, and by swearing dishalloweth, as much as in him lyeth, the most holy and reuerent name of God: in so much that a common swearer, if hee be in the feare of God reprehended for his vaine swearing, hee answereth with another oath that he sware not befoze.

I haue heard ere now, a vaine fellow to be gently reprehended for the damnable custome of swearing, and his answer hath bene with an execrable oath, that such reprehension needed not, for hee neuer swam lightly, whose words truly vnderstood, he spake moze truely then hee was aware, not lightly but heauily. Could any Christian beare it, to heare the most honourable name of our glorious GOD so terribly abused?

Chrysost. Whereof saith Chrysostome, *Like as a continuall*
sup. Mat. *babler prattleth intemperally some vnseasonable*
speech

against Swearing.

speech: so no man sweareth often, but hee also
too many times forsweareth himselfe. Where-
fore saith Augustine, Because hee is farther
off from periury that useth not at all to
swear, then hee that sweareth readily in
matters of truth, the commandement of our
Saviour is, that by abstaining from swea-
ring, wee might be sure not to forswear, ra-
ther then by swearing in matters which we
suppose to bee true, to draw oʒ draw our
sines into the acquaintance and familiari-
tie, nay rather into the danger, damage and
destruction of periury.

To swear that which a man deemeth to
be true is not expedient, nay it is intollera-
ble, and may not be admitted: and thereof
Michael de Hungaria setteth downe parti-
cular kindes of swearing by the first and last
letters of this word Fato, and by Idonea,
implying first to swear falsely, and then
also to swear that which wee deeme to bee
true. For though a man see his friend on
horsebacke at Bishopsgate in London, en-
tending to ride to Cambridge the next day,
he may not therefore swear that hee is at
Cambridge, though hee thinke verily that
he is there: for though he iudge so, yet it
may

' A Sword

may be other wise. Swear not then saith he
per primas facio, per idonea notificato.

Falsly, for God is Truth.

As you thinke, for you may
 be deceiued: be sure first that
 it be vndoubtedly true be
 fore you swear.

I

Irreverently, for it is against
 Gods honour.

D

Deceitfully, for your faith is
 giuen as it is receiued: and
 as he vnto whom you make
 or giue your faith vnder-
 stands it, so it is to be in-
 terpreted and performed.

Swear not

O

Orciously or idly: Swear ne-
 uer but to good purpose, and
 then not but in truth, in i-
 quitie and iudgement.

N

Negligently, not regarding
 what you swear, for
 is the reuenger.

E

Erroniously, for it dimini-
 sheth the reuerence due
 Gods name.

A

Accustomably, for who so
 the plague of God shall
 depart from his house,

against Swearing.

As our pꝛouerb is of swearing: set your minde on it, and it will come alone: so indeed vse breedeth facilitie, facilitie engendꝛeth familiaritie, familiaritie maketh readinesse, readinesse frameth perfectnesse, perfectnesse breedeth custome, custome foꝛceth continuance, continuance conueyeth vs to senselesnesse, senselesnesse lulleth vs asleepe in the cradle of securitie: so that wee feare not, noꝛ feele not our desperate fall into the painefull pit of Periury, the vnhappy reward whereof is perpetuall infelicitie. Let vs take heed then of swearing, oꝛ of the rash oꝛ hasty naming of God, without the reuerence due vnto his most glorioꝛs name. For as with much water passeth eyther grauell oꝛ mud: and as the Seruant that is oftentimes beaten is seldome without some blesse spot; so, he that oftentimes nameth **GOD**, nameth him vaineely and irreuerently, and he that sweareth often dishonoureth his **Majestie**, and oftentimes falleth into Periury. What mockery and derision is this against Christ: in the Church when the name of Christ Iesus is sounded, to bend oꝛ bowe in token of reuerence, and all the weeke after to swear by him, as though he were worthe

A Sword

Mar. 14 none honour at all: The Jewes, as we understand by the gesture of the high Priests, bled to teare their garments when they supposed that they heard any blasphemy. The Turkes reckon and esteeme so reverently of their Mahomet, that they never lightly or vainely swear by his name, neither do they admit unto Office of government any sweeter, what birth soever he be of, or though he be for any other quality never so notable.

Tripolitanus.

Aug. de civitate Dei. lib. 5

Amongst the heathen people, it is a wonderfull, a terrible shame to Christians, that Regulus a worthy Romane, being taken prisoner of the Carthaginians, when they at Carthage desired rather to have had that owne prisoners from the Romans, they sent this Regulus to Rome, without any gift or pledge, save his faith onely. When he was at home at Rome, hee perswaded his countrey-men that this message was not profitable for his Countrey, & for his oaths sake yet, not otherwise compelled, but only to keepe his oath, he returned as a prisoner to Carthage, where after the most cruel manner that the mischiefe of their most bloody mindes could invent, after such sort as I never read the like, they put him

against Swearing.

to death most terribly. This was the
guise: they compassed him close round about
with planks, the planks were driven thicke
with yron pycks, the poynts whereof were
made exceeding sharp, so that hee could not
bend himselfe to leane any way without
grievous wounds, whereof his flesh rank-
ling, the longer hee liued the more grievous
would be his paine, waking or sleeping his
fate must beare the burthen of his whole
body: hee might truly say, *Vivus vidensque
perco*, I live, and see full well I dye.

So the Saguntinians, rather then they
would breake their faith made unto the Ro-
manes, they endured willingly all the pu-
nishments that hunger, sword & fire could
doe unto them.

Liuius remembreth two Romane Sou-
liers taken prisoners, dismissed by Hanibal
upon their oaths to retorne againe to his
Campe. The first subtilly left his sword be-
hinde him, and when hee was gone a good
way from the Campe, he returned againe
to fetch his sword, meaning by this subtil
returning to saue his oath, and neuer more
to retorne. But when this case came to be
disputed at Rome, the heathen Romanes

Lib. 3. ca.

20.

A Sword

sent him backe againe as a perjured person, affirming that an oath ought so to be performed, as he vnto whom the oath was made, did vnderstand the promise. What shame is this to Christians, that the Heathen people which knew not GOD, would not swear rashly, but reverently, and duely did keepe their faith promised: and wee that professe Christ swear rashly and irreuerently, and so wee be trusted when wee swear, we care not afterward for keeping our faith: Beleeue not a common or enflamable swearer: How can he keepe any faith or credit in him, that poureth it out continually: He that sweareth alwaies by his faith, sweareth all away: so a swearer may be beleened, his care is neuer after to performe his faith. If a common swearer did beleeue in God, if he did hope to be comforted by him, if he did thinke that God would punish his perjury, surely he would not without reuerence and feare, he would not without vrgent cause in cases required, take once the most blessed name of Gods Maiestie in his mouth. Now when he beleeneth not himselfe that which he affirmeth vnto another, who shall beleene him?

against Swearing.

Why say we not unto common swearers
why do you lye? Or if you seeke truth, why
do you sweare? If you do beleue in God,
why doe you so dishonour the glory of his
name? If you doe not beleue in God, why
would you haue mee to beleue you, when
you sweare by that God, in whom you your
selfe do not beleue? Salomon in the case of
two women contending for one child, to
try where true naturall loue rested, made a
countenance as though he would haue cut
the child in peeces. The wicked bloodthirsty
woman of whom the child had no nature or
substance, cryed with a loud voyce diuide it,
diuide it: the true mother, in whom nature
rested, made her humble request; not so my
Lord, let the child liue & prosper, let no vio-
lence bee done vnto it. In the ancient re-
cords of the Romans it is remembred, of an
adultrasse hauing threes sons, that vpon her
death, she told her husband, that of threes
boyes, one only was his. This father when
he should die, intreated earnestly his execu-
tors & they would do their diligence by all
wisdome to try which of the 3. was his na-
tural son, & vnto him by Will he bequeathed
his whole land: the faithfull & trusty execu-
tors

A Sword

four thus made experience where nature
 rested: they took the dead corps of their fa-
 ther and set it against a tree: vnto every of
 the thre childzen they deliuered a bow and
 an arrow, they told them that their fathers
 will was doubtfull, and the diuision of the
 land was hard: the best way was to try by
 hay hazard, hee that could shote narest
 the Fathers heart, should haue all. The
 two bastards, in whom rested no sparke of
 naturall loue, shot with good will: the
 third with reuerence refused so filthy a fact:
 Whereby, if hee were perceiued to bee the
 true sonne, what bastards shall we know
 them to bee, that shote at every part of
 Christs most blessed person: Common
 swearers truly beare no naturall loue to
 GOD, but teare him in pieces, shoot at
 his heart like bastards, and and cry with
 that Trumpet, diuide him, diuide him, cut
 him in peeces? Whereof saith Augustine,
Augustin They sinne no lesse, that blaspheme Christ now
in Mat. reigning in heauen, then they which crucified
him beere vpon the earth. Thine enemies O
Psal. 139 Lord take thy name in vaine. Remember
 this O Lord, how the enemy hath rebuked
Psal. 74, and how the foolish people hath blasphem-
mel

against Swearing.

med thy name ; / God shall wound the head
of the enemies, and the heary scalpe of such *Psal. 68.*
an one as goeth on still in his wickednesse.
Ponre out thine indignation, O Lord vpon
the Heathen that haue not knowne thee,
and vpon the Kingdomes that haue not cal- *Psal. 79.*
led vpon thy name. As for the blasphemy
wherewith our neighbours haue blasphem-
ed thee, reward thou them, Oh Lord, sea-
nch sold into their bosomes : Make their fa-
ces ashamed, O Lord, that they may seeke
thy name. Let all good Christians say with
heart and voyce, in word and life, Blessed
be the Lord our God, even the Lord God *Psal. 77.*
of Israell, yea blessed bee the name of his
Maiefty for euermore. They that in profes-
sing sometimes grant this reuerence, and
honour vnto the Maiefty of Gods name,
and yet by the vnreuerent abuse of his
name, practise the contrary, are very well
resembled to those Iewes, that put vpon
Christ a purple Robe, and platted a crowne
of thornes vpon his head, and put a Reed
in his hand like a Scepter, mocked him in-
ded after the most despightfull manner
they could deuise, but yet in wordes they
saluted him courteously, and said, *Hayle*
King

A Sword

Jerem. 5. King of the Iewes. They are like vnto these people, whom the Lord by the Prophet Ieremy reprehended: They say the Lord lieth, this is their speech, in words they say so, but examine their religion indeed, they sweare falsly. Gods name is not honored, but dishalowed as much as in them lyeth: they take the Lords name in testimony that it is full true, when yet notwithstanding it is full false: what greater dishonor can they do to the Lord: Doe they believe that God knoweth it not? which were against his omnipotency: or doe they think that God will leaue so great a sin unpunished: which were against his promise. The greatnesse of this sin, the Prophet thus describeth, They haue made their faces harder then a stone, Right terrible is that which

Zacha. 9 God threatneth by Zacharie: Behold a flying booke of twenty cubits long & ten cubits broade, contayning a curse of God against theeues and swearers: I wil bring this curse forth, saith the Lord of Hosts, it shall come forth vpon the house of the thiefe, & vpon the house of the swearer that sweareth falsly by my name. This curse shall remaine in the midst of their houses, and shall consume

against Swearing.

Eccle. 10

sume them, timber, stones and all. And this good counsell from the Lord wee haue by the wise King *Salomon*, Let not thy mouth be accustomed with swearing, for in it there are many falles; Let not the naming of God be continually in thy mouth: For like as a Seruant that is much beaten cannot bee without some spots, so hee that sweareth and hath the name of God continually in his mouth cannot be free from sin. A man that vseth much swearing shall bee filled with iniquity, and the plague shall neuer goe from his house. Hee that sweareth in vaine shall not be found righteous. Much swearing bringeth such horror that it maketh a mans hayre to stand vpright, and the irreuerence thereof would make a man stop his eares. Though the proude blaspheme and are scornefull, yet vengeance lurketh from them as a Lyon. The words of the swearer bringeth death, God graunt it bee not found in the house of Israell.

If there were in all the world no more faults but this alone, it were enough to proue more vengeance then the whole masse of mankind were able to beare. God grant that *Englad* may once thoroughly be purged from

A Sword

from this execrable crime. The Lord hath
promised that he shall be pronounced guilty
that taketh his name in vaine. A greater
threatning is not added vnto any of the
commandements amongst them all: but
vainely, in vaine: for every vaine triding
matter, as though God were of no power
to reuenge, as though he were worthy of no
worship. Fie, fie, it is too filthy, too abhor-
rible. Would the God all things, Quenes,
and Princes, should with more earnestnes
tender chiefly Gods honour, and deeply
consider, that they liue and enioy their
states and kingdomes by Gods mercifull
ordinance and sufferance: to this end, that
about all things they should promote the
glory of his name: How are they lulled
asleepe in the cradle of security, in the vices
of their owne transitory glory, if they
forget that which most specially concerneth
Gods glory: How thinketh all Princes
should reckon all men that vnreuerently
vse Gods name, neuer like to affoord them
persons any reuerence or true obedience.
They that feare not God will not care for
man: No truely, who so keepeth of God
neither feare nor loue, will easily be-
lieue

against Swearing.

his faith to any Prince. A worthy obser-
uance it is, that good Kings here in En-
gland haue made right good and wholsome
lawes to Gods glory, against common
swearing. We haue good cause to hope, that
as G D D hath giuen vs a most gracious
King, answering in any good Title to any
other King that hath bene in this Realme:
so in this case also it will please him to
wke by his grace, and his graces most
honourable priuie Counsell, that they shall
most especially excell, exceed and go beyond
allothers, in studious care and prouision
for the reuerence and hono^r due vnto Gods
most glorious name. In this remembrance
of good Kings in this respect are to be re-
membred.

1 King Iue.

2 King Alfred.

3 King Edward.

4 King Edmond, whose lawe was, that
whosoever was once proued perjured, should
for ever be seperated from Gods congrega-
tion, and of lawes made in his time for
this and other matters, looke in the collecti-
ons of ^{Mr.} William Lambert, which were Lambert
imprinted by Iohn Day. Anno. 1568.

*De qui-
bus con-
sule.*

Io. Fox.

5 King

A Sword

King Henry the first, for example to the whole Realme, beginning at his own house, first ordained, that if any within his owne *Waldens.* Pallace did sweare, he should forsaite to the vse of the poore, for enery oath.

| | | | |
|---|------------------------------------|---|---------|
| { | A Duke p. s. | } | } p. s. |
| | A Lord p. s. | | |
| | A Knight, Squire, | | |
| | or Gentleman | | |
| | A Peoman till s. till d. | | |
| | A Page or Lackney, to be scourged. | | |

There be lawes for meaner matters more duely obserued, **G D D** graunt that the honour may bee most specially regarded. Amen.

In France, Kings that held their crowne in Homage to the Kings of England, haue made these lawes to this purpose: First Lodowicke King of France ordained, that all perjurers and common swearers should haue their lips seared with an hot burning iron: And this punishment he caused to be put in execution openly at Paris vpon a Cittizen there.

Phillip, and other of the Kings of France *Vincenti-* constituted this generall law: that whome *us in spe-* uer, were he gentle or simple, yea though *culo.* were for birth right nable, in what place

against Swearing.

ever it were, though it were in a common
sinners (where many wise men forget
themselves) if he blasphemed Gods name,
he should straightway be stoned.

Maximilian the Emperour made this Law,
that whosoever was lustily reprehended as
a baine swearer, should lose and pay xlii. s.
liii. d. but if after reprehension, he would
not both bee sorrowfull for his sinne, and
willingly pay the said money, he should lose
his head.

Phillip, an Earle of Flanders, for the pre-
servation of his dominion decreed, that whoso-
ever sware himselfe, should lose both his
goods and his life.

Iosephus counselleth that the blasphemers
should bee stoned, and then hanged by one
whole day: afterward, being taken downe
that he should be throwne into a hole or pit,
without any solemnity of buriall.

Iustinian, the good Emperour, unto his
Citizens of Constantinople, commaundeth
thus. Whereas many in
words and othes execrably abuse the most
holy name of God, whereby Gods hea-
venly wrath is procured: we exhort you, that
you abstain from cursing and banning, and

D

from

A Sword

from swearing, either by your head, or by your haire, or by any other othes. For if injuries done vnto man, be not vireuenged, much more, he y^e dishalloweth Gods name, is woorthy of great punishment; for such faults trulpy both hunger and earthquakes and the plagus of pestilence falleth vpon vs. Wee therefore gently exhort you, that you abstaine from such grieuous crimes. If any will not bee warned by this our counsaile, first, as hee shall procure Gods displeasure, so shall he bee sure not to escape unpunished: for wee haue giuen vnto our most woorthy gouernour of this our royal Citty, this earnest commandement, that he shal apprehend the offenders herin, & cause them to die the death, lest God himselfe punish both this Citty and the whole realm for leauing so great faults unpunished.

Egypt.

The law of the Egyptians was, that swearing should bee bled, but in lawfull causes. If any were proued perjured, he lost his head.

Scythia.

The Scythians had a law, like vnto this, whosoener was proued perjured, should lose his head: and hee that made proofe thereof, should haue his goods.

against Swearing.

The Romans had a Law that whosoever *Romans.*
was pained perjured, he should be thrown
downe from the high Rock Tarpeius: and
therefore when they did swear, they held a
stone in their hand, and protested: If I
lie, as I swear ought but truth, cast mee
downe from the hill violently, as I sling
this stone from me.

But to goe beyond men. The Lord him-
selfe hath made a Law: Hee that blasphe-
meth the name of the Lord, shall dye for it, *Leu. 24.*
all the multitude shall stone him to death:
whether he be Citizen or stranger, if hee
blaspheme the name of the Lord let him
dye the death. And this Law God com-
manded to be put in execution vpon the son
of Solomith which was the daughter of Di-
pa, where no doubt the mothers name is
remembered and the grand-mothers, for
their offence of ill education.

*A reme-
brance
for fa-
thers and
mothers.*
Likewise Ioseph and the Israelites made a
faithfull oth with the Gibeonites, in the
times of Saul that oth was broken: which
breach of faith, the Lord punisheth with
three yeeres continuall famine: which fa-
mine was not taken away, untill seauen of
the sonnes of next of the kindred of Saul *2 Reg. 21*
were

A Sword

4 Reg.
24. 25.

were hanged vp vnto the Lord. Likewise
 Mathathias, whom the King of Babylon
 named Sedechias, he contrary to his oth, re-
 belled against the King of Babylon: which
 perjury the Lord thus punished, Nabucho-
 donasar took Sedechias as prisoner, first he
 slew his son in his owne sight, after that he
 plucked out both his eyes, hee bound him
 with chaines of yron, and carried him pri-
 soner to Babylon, where hee kept him in
 perpetuall misery. What need I remember
 that Troy and diuers other Citties, were
 destroyed for perjury? Eusebius telleth of
 3 wicked disposed persons, that of mischief
 pretended against Narcissus the good Bishop
 of Jerusalem, laid vnto his charge a heauy
 and hainous crime, and to make their false
 accusation the more probable, they swore
 grievously, and desired God to shew venge-
 ance vpon them, in this wise: the first
 wished to be destroyed with fire, if it were
 not true: the second wished to be consumed
 with a most grievous sickness: the third
 lost both his eyes. Narcissus perceiving
 their desperate intent vnto mischief, and
 his weakenesse not able to resist 3. such
 versaries, remoued himselfe to the solitary
 place

against Swearing.

Wilderneffe, there to lead a private and solitary life: in the meane time, vnto them which so willingly and wickedly forswore themselves, this happened. The first, as he wished, by casualty of fire was burnt to death, and all his family: which fire rose but of one little spark. The second was taken wth a grievous strong sickness, from top to toe, and deuoured of the same. The third, hearing and seeing Gods iust iudgement to fall vpon the other twaine, confessed the fault, and through great repentance powred out such aboundance of teares that he lost both his eyes. Thus was their false perjury punished by God, and the good Bishop receined home againe with ioy.

Saint Gregory telleth vs a wonderfull story of a young Child vnder the age of seauen yeares (at which age we say Children haue no discretion) yet for swearing and blaspheming the name of the Lord, his Father holding him in his armes, the Diuell entred possession of the said Child, as it visibly appeared.

But let vs come to more English stories.

Though not first in order, yet for dignity I will place King Stephen, and that compe-

S. Grego.

*King Stee
nie, phen.*

A Sword

nie, which contrary to their oth made in the
 dates of King Henry the first unto Mauld or
 Mold, yet they crowned Stephen Earle of
 Bolloigne King of England: in which
 number, were William Arch. bishop of Can-
 terbury, Roger Bishop of Salisbury, Hugh
 Bigot, Steward sometimes to King Henry
 the first, and diuers Lords more. The Arch-
 bishop, God punished shortly after with
 death: the Bishop of Salisbury, the King
 banished him the land: Hugh Bigot died
 miserably. Diuers other Lords, were vi-
 uerly punished. Eustace the Kings son ta-
 king vp his horse befoze his father, had a
 fall, and brake his legges. The King, in re-
 membrance of his periury with sorrow en-
 ded his miserable life, euen when hee had
 now made a composition to liue in peace,
 and to hold his crowne quietly during his
 life time, proclaiming Henry Duke of Nor-
 mandy heere apparant to the crowne, euen
 then when he most desired to liue, most libe-
 ly to liue in most quietnesse, with sorrow
 he paid the price of his periury with the
 losse of his life.

Edw. 4. Edward the fourth, at Worke took a so-
 lemne oth to hold him contented with his
 owne

against Swearing.

stone Dukedome, & to yeld due obedience
unto King Henry: but his oth rashly taken,
was as soone broken, and his perjury God
punished in his posterity: none of his Chil-
dren came to the possession of the Crowne.

Elfred, because he was a Duke shal haue *Elfred.*
the next place: This Elfred conspired a-
gainst King Adolstane at Winchester, to
put out his eyes: his conspiracy suspected
and detected, the King secretly fled, the wic-
ked Duke was driven to purge himselfe by
his oth of the suspition. In the Church dedi-
cated to S. Peter at Rome, perjuriously he
sofswore himselfe: but quen so soone as hee
had sofsworne himselfe, he fell downe dead
in the Church, and so was taken vp and
carried to the English house of Rome, and
from thence, three dayes after to his graue.

Carle Godwin traiterously slew Alphred *Godwin.*
brother to King Edward the 3. afterward
as Godwin sate at table with the King at
Winse, it happened that one of the cup-
bearers (one of this Carle Godwins owne
sonnes) bringeing a cup of wine towards
the King, tripped on the one foote, and yet
recovered by the stay of the other foote, so
that he shoud none of the wine: Where-

A Sword

at the Earle Godwin laughed, saying: Who
the one brother gently had holpen the other.
Right so said the King, should my brother
Alfred haue holpen me, had not the Earle
Godwin bene. At which words Godwin, to
scape him selfe, falsly forswore the fact, and
taking a morsel of bread in his hand, wished
that that piece of bread might choake him,
if he were guilty of that deed: but so soone
as he had receiued the bread, forthwith he
was choaked, and fell downe dead: where
at quoth the King, haue away this perni-
cious traitor: and by Harold his son he was con-
ueyed to Winchester to be buried: Upon
whose Land also God sent such a plague,
that untill this day all England heareth
the vnforsunate place, called Godwins
lands.

*Sir Ro-
ger Mor-
timer.*

Sir Roger Mortimer brake his solemn
faith and allegiance vnto his Soueraigne
Lord, King Edward the second, and for
the same his perjury, is thus punished: In
the dayes of Edward the third, hee was
first set openly vpon a Ladder, his priue
members cut from him, & cast into the fire
before his face, his heart pluckt out of his
belly, his body deuised into foure quarters,
and

against Swearing.

and sent to the foure principall Cities of the realms.

How many corrected in Gods mercifull judgement for our example haue we knowne some punished by losse of their goods, some by fire, some by strange sicknesses, some with tongues as black as a soale, some with such hot tongues, that they could not in any wise close their monthes againe, which before they had opened to the dishallowing of Gods most blessed name: as notably of late dayes aboue the rest, let vs remember Richard Long in Calis, that willingly to trouble his Smith and Brooke, took his oath vpon a Duke, that they twaine ate flesh together in Lent in the said Brooke his house, yet in truth, the said Smith came not into Brookes house all that Lent, he long after this perjury committed, drowned himselfe at the ietty end of the haven in Calis.

*Diners
punish-
ments.*

*Richard
Long.
Fox Mar
1197.*

Grimwood of Witcham in the County of Suffolke, against Iohn Cooper of Watsum in the said County, at an Assize holden at Bury, wilfully sware himselfe: at whatt after, feeling no paine, complaining of no disease, iudging himselfe strong and able to labour, as he was stacking vp a gosse of Corne

*Grim-
wood. ib.*

A Sword

came, suddenly his bowels fell out of his body, and immediately hee dyed most miserably.

That worthy Instrument of God's Church, Master Iohn Foxe, from whom I collected these two last stories, giveth a gentle and fatherly warning to all young Gentlemen, to leave their outrageous swearing, by the fearefull example of this Gentleman following.

In the time and raigne of King Edward the first, there as in Cornwall a lusty young Gentleman, who did ride together with other more Gentlemen and their servants, in number about twenty horsemen, amongst whom this lusty yonger entring into talk, began to sweare most horribly: unto whom one of the company, not able to abide such blasphemous abomination, in gentle words said to him that he should give account to every idle word. The Gentleman taking snuffe therat: Why, quoth he, takest thou thought for me? Take thought for thy living here. Well quoth the other, much for Death giveth no warning, as for commeth a Lambes skinn to the market as an old sheepe. (Gods wounds) in

against Swearing.

he, Care thou not for me, raging still after
his swearing manner, worse and worse in
words, till at length, passing on their jour-
ney, they came ryding ouer a great Bridge,
which standeth ouer a ptece of an arme of
the Sea, vpon which Bridge this Gentle-
man swearer spurred his horse, in such sort
as hee sprang cleane ouer the Bridge with
the man on his backe, who as he was going
cryed aloud, Horse and man, and all to the
Diuell.

Widdow Barnes being rebuked for sworn Widdow
ring, to the entent she might defeat an Dy Barnes
prou of her right, not regarding good adma: Cornbil
instruments, within foure dayes after cast in Lond.
her selfe out at a window in Cornhill and
broke her necke.

Arthur Miller a filthy talker of ribaldry, Arthur,
a common swearer & blasphemor of Gods at Hack-
nane, in his sickness the yeare of our Lord, *ney. 1573*
1573. refused all comfortable doctrine of
faith in Christ, and cryed out the Deuill,
the Deuill: Confessing indeed, Gods om-
nipotent power, for hee said, he felt it, but
hee could not pray for grace, the cause hee
himselke knew, but he would not vtter it.
So that kissing his hand often, in which he
said

A Sword

said he held the Dinell, crying for helpe any
ly upon the Dinell, he most miserably en-
ded his most wretched life.

*Anne A-
uaris.*

Anne Auaris widdow, who dwelt in Duck
Lane without Aldersgate in London, in the
Parish of Saint Bartholme the little in
Smithfield (iudged to be threescore and ten
yeares of age or therabout) came the 11. day
of February, 1575. to the house or shop of
Richard Williamson in Woodstreet (whose
wife exercised the sorting and dressing of
Flaxe and Tow) to buy there as aforesaid
she had bene accustomed some course Tow
and having cheapned and agreed for five
pound of course Tow (a very small value)
but marke whither custumable she durst
bring one, she perceiuing the seruants in
the shop busie about other customers, secretly
slipt away, imagining by likelyhood, that
because of their great businesse they nothing
regarded her: howbeit (as God would) she
spaden that in her Mistresse absence durst
to deliuer Ware and receiue Money, re-
membryng readily that no money was re-
ued for the said five pound of Tow, and
one of them that best might be spared from
the Shoppe, home to the house of this Anne

Auaris

against Swearing.

Aueris in Ducke Lane, to require eyther
the Tolwe againe or else money for it.

This vngodly woman (in whose month
a wicked oath was the readiest thing) swore
by and by that she paid the money while she
was yet in the shop: but being earnestly de-
sired that she would againe returne to the
said shop, there to affirme the same, as one
that would put on a countenance of honesty,
she refused not so to doe, lashing out by the
way bitter curses and terrible oaths, that
she had already payed the money, neither
ceased shee when shee came backe againe to
the shop: but being gently reprehended for
her vngentle and vngodly deede, with terri-
ble oaths pertinaciously she forswore the fact,
(viz. that she departed without payment.)
And if she paid not the money befoze her de-
parture out of the shop, she desired venge-
ance at the Lords hands, and that hee
would openly shew vpon her in his iust
indgement (that if shee departed out of the
shop without payment of the money for the
said five pound of Tolwe) that shee might
presently sinke, or suddenly fall downe, and
never haue power after to stirre or goe
out of that place: thinking perchance, as

Atheists

A Sword

Atheists doe, that there is no God, or else
that God heareth not the prayers of the
people, epther to reward the godly, or to pu-
nish the wicked. Nowe best as God is a fift
God to reuenge when his mercy is refused:
so in the depth of his iudgement, he heard
her prayer, and stroke her so immediately
vnto the ground, that staggering to and
fro, the strength of her legges fayling her,
and ceasing to doe their duty in vnholding
the body, downe she fell in the Shop, and
became speechlesse, neuer able to rise with-
out helpe, neuer able to utter any more blas-
phemous oaths against the Lord: Which
wonderfull thing to tell, as if God would
plainely shew the cause of his procure-
ment, she hold out in her left hand thirtie
pence, with which she should haue payed for
the Lute, and that said money she took
and tumbled by & downe vpon her apron,
so as all the standers by might behold the
same.

As she fell downe in the Diuels name,
so to stand by againe no helpe could support
her that she might be able againe to goe.

Her mouth also was put to a most vile
office, as if God would shew that in place

against Swearing.

like he would punish the place from whence,
and the instrument wherewith his most ho-
ly name was so irreverently blasphemed:
So as that which nature would have cast
somewhat at the bottome of the belly, in
some secret place when she had withdrawn
her selfe from all company, that selfe same
filthinesse shes was forced to voyde at her
mouth in the open street, in open day-light,
as many men, women and children, as came
by gazing, wondered thereat: From thence
being carryed home, her dwelling house be-
came to receive so vile a person, so as of force
she was faine to be lodged in a stinking sta-
ble (a parlor sweet enough for so uncleanly
a wretch) from whence she was afterward
carried to her lodging, and from thence a
few dayes after, to her grave. The exami-
nation of this fact was taken before Sir
Lyonel Ducket Knight, Alderman, and Ju-
dges of Peace within the Citie of London:
and as witnesses are set downe:

M. Doctor Fulke.

M. Edmunds.

M. Knewlabbes.

M. Robert Piston.

M. Crane.

M. Robert Adde.

Witness is likewise, may see this story at large
printed by Iohn Alde. 1576.

A Sword

Of whose printing you may also see another strange story of Father Lea, dated the 28. of January 1577.

*Father
Lea.
1577.*

Father Lea, a man almost of fourescore yeares, whose white hoary hayres bear credit to his tale, was hyed for a small summe of money to forswear himselfe: God in his mercy deferring his iudgement full time yeares and more, hee bare about him the heauy burden of a wounded conscience, and priuie payne, yet indeede a more irksome grise, then it would haue bene to endure publique punishment for the same. He needed none other, either Hayler, or hangman to torment him that findeth that inward woe.

But euen like as an arrow set in a Bow ready to bee shot, doth fray a man more then an arrow that already hath hit his leg or his arme: So like as the feare of death or punishment, where grace hath bene wanting, hath made many to murder themselves wilfully: euen so the inward festring wound of a guilty conscience, bereft of hope, full of despayre, is more grievous and more intollerable, then any outward correction.

against Swearing.

Two long lasting yeares father Lea bearing this importable burthen, at the last the force of the fire brake through the ashes that so long had covered it. In Foster lane in London this Lea met that party, against whom, or to whose hinderance hee had sworn himselfe, and holding up his hands (after the manner of our asking of forgiveness) he desired him to forgive him his former offence against him committed, confessing that against him he had falsely sworn himselfe. The party offended charitably answered, the offence against him might easily be forgiven, but the offence against God, in abusing his most holy name, was most heynous and wicked: But more to witness his repentance, hee desired him to come home to his house, and so Lea did, and there confessed his fault to him and diuerse other credible persons. And on Monday the 18. of January (ten weekes after his contention) being alone in his house, (as the Devil is cunning in choosing his time) he assaulted him, when hee had no help or comfort by the presence of his wife, or any other, and so mightily overcame him, so that as it seemed, the said Lea intended to
have

A Sword

haue murdered himselfe, with an old rusty knife he ripped his owne belly, and so hard was his heart, (his minde being vanquished with the horrible remembrance of his detestable perjury (hat hee griped his owne guts with his owne hands, and so let them fall from him into an earthen vessell. But as Gods mercy is vnspokeable, so (blessed be his name therefore) the Diuell hauing shewed his tyrannie, his wife came suddenly, and at this strange sight shrieking very loud, some of the neighbours came running in, and sent for a Surgeon, who presently stitched up his wounds, and dressed him so cunningly as he could. After him came also a spirituall Surgeon, the Pastor of that Parish where he dwelt named M. Simson: further Lea dwelled in Sun Alley in Portufoley, in the Parish of S. Buttolphes without Bishops gate of London, and he with the spirituall comfort of Gods sweet promises of remission of finnes to all penitent sinners that in Christs name aske and treat for forgiveness, so salued his afflicted Conscience, that this distressed Creature was comforted therewith: and earnestly called vpon God for mercy and forgiveness.

professing that he stedfastly hoped to be saved by the blood of Iesus Christ, who of his rich mercy had giuen him a time of repentance after his desperate faet, and so ended his life the 29. of January.

These Examples being meere English, let vs borrow some out of the Germane Histories, the profitabest members for vs to take example by, for that they had the Gospell before vs, and for their unthankfulnesse, and loosenesse of life, these ensamples ensuing were shewed vpon them. Let vs be warned by their woe. least after warnings refused, we seele also with them the punishment of Warre.

Melancthon, remembreth of two wanton young men, making but a ieast of Gods most glorious name, Armed whether of them could sweare most terriblest, or curse most horriblest: but their ieaunting was so odious in Gods sight, that one of them was presently stricken with madnesse.

In the City of Eslinghen, where vpon S. Katherines day there is a great Faire kept, a Gentleman of a noble house by birth fell among other ill company to Dice, and lost a great deale of money, whereat being

mounted earnestly, the Gentleman swearing
and cursing outrageously, in a furious heat
called to one of his men for his horse, even
when it was now in the edge of the Eve-
ning, his man dissuaded him from riding,
alleging that the way was very foule and
hard to finde, dangerous through many wa-
ters, and it now began to be darke already,
earnestly intreated he his maister to tarry
til the next morning: but as hee must needs
goe whom the Diuel driueth, so, full of rage
and fury, forth they went, in number but
three, the Gentleman and two men: they
had not ridden farre, but they met with
more company as ill or worse then them-
selues, Diuels no doubt, who bent their
force directly against this swearing Gen-
tleman: These fiends pluckt him from his
Horse, and would no doubt haue carryed
him away both body and soule if they could:
His men (through G O D S mercy) espe-
cially the one of them having a good mea-
sure of Faith, and a good Conscience, went
vnto their maister good Angels at that time
defending him from the force of his enemy:
Howbeit all the night long they wandered
out of the way, those euill spirits still trou-
bling

against Swearing.

bling them, seeking the destruction of the swearing Gentleman, untill the day was light: Then when they saw the Coast of the Countrey, and knew whereabout they were, they brought their blaspheming Master to Bethem Hausen; where, after he had lien three dayes sicke he departed his life.

At Tubinga a desperate Boy deuised new oaths, such as were not common in vse: but the Lord sent a Canker or some worse disease, that ate out his tongue, euen the very instrument wherewith he blasphemed GOD.

Tubinga

At Ciguea in Shuberge, for greedinesse of the gaines of certaine Mines, a wretched Creature forswore himselfe, but GOD remooued his blessing from the place, a Snaille, as an instrument of Gods wrath, (for the LORD can worke by any weake Creature through his owne power and might) a Snaille made little holes, which at this day remaine to be seene, and so deuoured the mettles in the Mines, and from thenceforth no mettles remayned in the Mines to be found, as befoze they were, though with much wastfull cost and expences they haue bin sought for since that com-

A Sword

mitted perjury. In Therrugia the Duell
as he thought his Commission would haue
serued him, seized vpon a young man for
dishalowing the name of God, whom yet
in mercy vpon repentance G D deliue-
red from his tyranny: so as the young man
remayned an open and visible witness,
both of the Diuels vnnmercifull tyranny,
and of Gods vnspeakeable mercy.

*Dukes
of Swe-
then.*

Rhodolphus, Duke of Swethen had made
a faithfull oath vnto the Emperoz Henry
the fourth, but Gregory the seauenth Pope
of Rome absolved him from that oath as
well as he could. It came to passe that this
Duke now, beeing (contrary to his oath)
on the contrary part against his Liege
Lord the Emperoz in a battaile fought hard
by Metspurge, he lost both the field and his
right hand, and fled into the Citty for re-
fuge, where lying sicke, his right hand be-
ing brought vnto him, diuers of the Popes
Clergy standing about him, with deepe
sighes and grones he said vnto them, For
this is that same hand with which I gaue
my faith vnto my Lord the Emperoz: You
gaue me counsell to rebell against him,
You procured mine absolution from the
Pope

*The Pope
could not
set on his
hand a-
gaine.*

against Swearing.

Hope, you see Gods iudgment vpon mee,
consider now in your consciences whether
you haue well done or no: and shortly after
he peelded by the ghost. Manlius remem-
breth one of Swerhen, a man of noble birth,
whom the Palatine tooke Prisoner, but
of mercy the Palatine gaue him leaue to
depart into his owne Countrey, vpon his
promise made by an oath, that he should by
a time limitted retorne as a Prisoner
priuiledged (by promise of his faith) vnto
Heidlebergh: But the Prisoner esteeming
more of his liberty then of his faith, played
the Truant and returned not: afterward
hosting with a Jew, hauing now broken
his Christian faith, not farre from the val-
ley of Ioachim, his life that he loued beyond
honest measure, was dispatched by a Gun.

Ladislaus, King of Polonia, though it
were vnto a Turke, namely, vnto Amu-
raches, yet hee sware by G D D to keepe
his Faith, which oath when he had broke,
by the Soldiers of the Turke he was short-
ly after slaine.

*Ladisla-
us King
of Polo-
nia.*

A notable example done in Marchia 1528.

Iohannes Manlius remembreth also.

A Common Soldiour, having gotten in some skirmish or other wayes, as a booty a good, or rather a great bagge of money, sodainly he was visited with sicknesse, so as of necessity he betooke himselfe to rest in an Inne, untill by ordinary meanes he might recouer his strength. Upon the first condition, or entrance, of his sojourning there, supposing no body likelier to bee of a good and sufficient credit then his Hostis, he deliuered into her custody the whole bag of money: Afterward recouering (as God would) his health, hee required to receive his bagge againe. It grieved his unhonest Hostis to depart from so great a prey, therefore she entred into an earnest consultation with her husband what shift they might find to detain the said spoyle: her unhappy husband, being beyond all conscience of that iudgement (that too too many men be of now a dayes) that whatsoener by open prooffe of Law cannot bee won from them perforce is therefore their owne gotten good, hee giueth his wife counsell to deny the receipt of the said bag, or money: his Hostis denyed it. How could the Soldier proue it? Marke the boldnesse of a wicked woman.

against Swearing.

hee seemed to wonder at the Soldier,
that he would be so impudent, as to aske
at her hands that which shee avouched shee
never received: in this case shee rattleth at
him, and reuileth him so farre as the ut-
termost of her vaine Rhetorique would
stretch. The Soldier (as they are common-
ly allowed to be somewhat more bold then
other men) obteineth against her, her open
falshood, for that contrary to her faith shee
do sweareth the truth, against her consci-
ence. Her husband, a principall party in
this perjury, as if it were to defend his
wifes honesty, with violence thrusteth
the Soldier out at his doores. The
Soldier, bold in warre abroad, at home,
thought that in a good quarrell hee might
well be more bold, and hauing almost in
doyce as liefe to loose his life as his money,
(the whole recompence of his lifes aduen-
ture) shortly he draweth his sword, profes-
sing, that either hee will loose his life, or
lose his money, and breakes with too much
violence his Hosts house to re-enter, alleadg-
ing that where his goods are, there hee
may safely be. The Host pleadeth an acti-
on of burglary, and maketh open cry for
helpe

*Behold
wicked
women.*

A Sword

help vnto his neighbours. And as in braules and bzoyles too many foes belong to Sergeants, with violent force a number of Officers carry him as an open malefactor vnto the gale. The common Counsaile according to the intimation of the fact, are agreed deliberately what iudgement to giue, when publike iudgement shall be craned: agreed it was the Soldier by most voyces should haue been condemned. The Diuell, who knoweth some things by permission, in some forme and fashion cometh vnto the prisoner, and to winne the more credit he telleth him what iudgement the Senators would pronounce, vnlesse he tooke good heed and dealt wisely. And as he

*The Di-
uels in-
tent.*

would faine haue some testimony against man, wherein hee falleth from God and consenteth vnto him: so he promiseth the Soldier a free deliuerance from his whole trouble, if hee would giue him his soules hire. Nay, quoth the Soldier, I had rather yet lose my life then my soule. Well, quoth the Diuell, though I get nothing of thee as a reward, yet will I deliuer thee, so thou bee ruled by me. Follow these foze (quoth hee) these instructions: wh

against Swearing.

shall bee brought before the Judges,
and for thy selfe ignorance, desire to haue
Attorney: These mee quoth the Duell
debate thy cause: by these notes thou
shalt know me, by a blew Cap and a Fea-
ther. The Soldier easily granted to use his
counsell. The Session is holden, the Sol-
dier is brought forth as a malefactor, his
Doff pleadeth the death of the Soldier, the
Soldier blameth the Counsell of his unhappy
advocate, license he craveth that the Gen-
tleman with the blew Cap and the Feather *The Di-*
might plead for him: Leane is granted, *ware a*
forth cometh the proctor, and like a skilfull *Feather.*
A lawyer, he maketh this caution. The par-
ty not guilty, is not to be condemned, for
from the Soldier grew no cause of strife:
the Inholder by violence thrust the Soldi-
er out at the dores, an open and manifest
cause. Search the cause quoth the Duell,
and (as one of the priuy Counsell with all
unhappinesse) give me leave and authority,
I dare undertake to find the bagge of mo-
ney, so shall the Inholder be guilty and the
Soldier cleere. The Tipler standing now
upon his credit or discredit for ever, added
(as the Duell would haue him) many blas-
phemous

A Sword

*Notwor-
thy the
name of
an In-
holder.*

phemous oathes, that hee by no means
hath of any such money, and for confirma-
tion of his faith made by oth, hee regularly
as the custome of swearers is, & engaged
at Gods hands, if hee sweare falsely:
would (quoth hee) the Diuell might take
mee away presently body and soule before
you all, if I sweare vniuersally. Which terri-
ble wordes, when the Tippler had earnestly
repeated once or twise, this Diuillish law-
yer, or this Lawing Diuell, left the cause
and snatched the Corpses (according to the
vengeance desired at Gods hand) of the
tippling Woll, & carried him through by the
window, and then visibly ouer the market
place of the towne, so as his body was new
sene any moze, nothing being left behind
him but an horrible stinke, as a witness
what an vncleane spirit, had carried away
such an vncleane person: of this notable re-
membzance the time is set downe, and the
place, and the authoys name, that nothing
might want to the certainty of the truth.

I will adde heereunto the destruction
that detestable vice of banning and cursing
which is the next brother vnto this sinne
of perjury, (whether is worse God, knoweth)

h) both tend to the dishonouring of Gods
name, an example of two in hatred of the

Not farre from Ellenghen, (whereas be Melan-
thon it was remembred) saith Malanthon, hon.
certaine wanton youths, players by like. *It is ill*
and of description in Enterludes, after a iesting
Merrie Pageant set out to the people, with
cursed themselves with cursing and ban- Gods re-
cing, (thinking to make but a may game uerence.
of the Lords reuerence) but amidst their
singing, God sent his punishments: One
of them was stricken starke dumbe, the o-
ther fell starke madde,

At the feast of Whitsontide, a wretched
woman by cursing and banning, forsaking
the helpe of God, and procuring the venge-
ance due vnto her by the Diuell, was by
the Diuell sodainly snatcht vp into the ayre.
The people beholding the same: and as
heooke her vp in the Diuels name, so
threw her downe with a very venge-
ance. A number of people beholding how
she was snatcht vp, and how she was hur-
led downe, but running to the place where
she fell, they found her starke dead and her
face quite behind her.

1551. In
marchia.

Iohannes

A Sword

Manlius.
*A re-
 mem-
 brance
 for mo-
 thers.*

Iohannes Manlius, a man of great credit
 one of the first bishops of the Church
 Germany, recordeth that the excellent
 of God, D. Martin Luther and he, at
 saw a woman guiding her daughter by
 downe the Countrey, the daughter
 possessed of a wicked spirit, which more
 of the spirit, grew by the Mothers curse.
 The Mother confessed (that)
 daughter disobeying her commandment
 shee cursed her said daughter, with
 words, The Diuell take thee, or th:
 lye vpon thee. And the selfe same home
 Daughter fell mad, and was possessed
 Diuell: Doctor Luther seeing the woman
 communed with them, and against the
 uel he vled that place of Iames: God re-
 thee thou foule spirit, vnto which
 the Diuell answered againe: so as he
 well manifested what spirit possessed

*An ex-
 ample for
 fathers.*
Manlius
collection

In the towne of Friburg in Switzer-
 land, a hasty froward father, ill accustomed
 continuall swearing, cursing, and ban-
 commanded his sonne to doe a certain
 sinnesse with all speed possible. The
 not yielding honor enough vnto his
 neglected disobediently his fathers
 mandement

against Swearing.

mandement: (a great fault indeed and woorthy to haue bene well punished): but vnderly and wickedly the froward vngodly father when he heard his son yet at home, whom hee thought before that time, to haue bene gone about his businesse, in the Diuels name falleth to cursing his sonne, and these or such like wordes he vsed: Did I bid thee go in hast, and standest thou still there? Now still mightest thou stand, I pray God, and neuer maist thou stirre aliue out of that same place. (Oh dire imprecation) Gods mercifull grace absented, and his indgement earnestly prouoked, still stood his sonne. What gained the vngodly Father: Unlesse hee would plucke the sonne in peeces, the father now could not would hee neuer so faine, either by his owne strength, or by any other helpe, way, or means, once moue or stir his distressed child. The Child wanted his ease but the Father bid the woe: stir could not the Sonne, helpe must the Father: and since that according to the Fathers curse the Sonne could not be remooued, the wilfull father, according to Gods commaundement, must needs of duty succour his wofull Sonne: Glad and
faine

A Sword

saime was the Father to vnderpropp his
 Sonne with a Chayre and a Cushion, and
 to keepe him in that place by the space of three
 whole yeares.

Many a Godly man came to see this sor-
 rowfull sight; many a good prayer both
 priuate and publique was poyzed out vnto
 the Lord for him, many a publique exhor-
 tation was made vnto the people to auoyde
 such offences, and to pray for grace for him:
 so long it was as euer the Lord would be
 intreated. But as Gods mercy is aboue
 all his workes: so the L D M D after three
 yeares space was intreated for some mercy,
 his feete were loosed: whose footesteps, as
 print of his feete (a wonderfull thing to tell)
 remaine to be seene at this day in the pane-
 ment where he stood: So sat he then, yet in
 misery, foure yeares more, with a long
 leane countenance, eating little or nothing,
 speaking but now and then: and if any god-
 ly man asked him, How doe you? His an-
 swere was, G D D in his iustice hath ius-
 tly punished me, in whose power it is to doe
 with me at his pleasure, Howbett I would
 not of eternall redemption purchased by
 Christ Iesus. And thus liued hee the other
 foure

*The
 force of
 continual
 prayer.*

against Swearing.

saue yeares, that is, seauen whole yeares in all, in this punishment. And in the yeare of our Lord 1552. the 11. day of September, with a good profession of faith, in a strong hope of eternall saluation, he ended his misery.

The everlasting detriment and damage of this damnable custome of swearing and cursing, whereby Gods name is dishalowed, is perceined by these both forraigne and native examples, faithfully recorded and registred to Gods glozy and our instruction: What great cause haue wee to giue God thanks, for warning vs by other mens harmes: Oh what louing and gentle admonitions haue we to leaue the samee if neither Gods fearefull commandement, of taking his name in vaine, nor Christs louing counsell to seeke and pray for the honouring and hallowing of his name, if neither the counsell of the Patriarkes, and Prophets, Euangelists and Apostles, nor the examples of vengeance shewed vpon the disobedient, shall worke an happy cause of our amendment: How much more iustly then may the Lord poure his hot wrath and heauy displeasure vpon vs, then vpon

¶

any

A Sword

any Country or Nation before vs: Their
 iust deserued punishment is recorded for
 vs, for our instruction, for our amend-
 ment: Shall wee be carelesse: Shall wee
 be senselesse: Shall wee bee without feare:
 Shall wee be without loue: If wee were
 in trauerse of Law, or suite for a little
 Land or worldly lining, a man would ad-
 uise himselfe to speake warily and not to
 offend with his tongue: Shall wee make
 more Core and more account of earthly
 vaine transitory things, then of the e-
 ternall glorious ioyes of Heauen, in re-
 spect whereof, Saint Paul reckoneth all
 things like vnto a dunghills filthinesse:
 Consider deare Brethren the horrible end
 of swearing.

Phil. 3.

- 1 It defileth Gods name, and we must
 honour it.
- 2 It diminish Gods reuerence, which we
 must increase.
- 3 It obscureth Gods glory, which aboue
 all things we must promote.
- 4 It breaketh faith and credit amongst
 Christians, which we must maintaine.
- 5 It increaseth infidelity, which we must
 abhorre.

against Swearing.

6 It is the work of the Diuell, and Christ came to destroy it.

7 It neuer did good vnto any, and we must doe good vnto all. Wee breddeth custome, custome breddeth continuance, familiar easie continuance leaddeth vs readily and perfectly vnto the most damnable sinne of perjury. Stop therefore the beginning. Strike not, and you shall not kill: Swear not, and you shall not be forsworne.

Above all things my brethren, swear not, neither by Heauen, for it is Gods seat, nor by the earth, nor by any other thing. It was said befoze Christs comming. Thou shalt not forswear thy selfe. But Christ said, Swear not at all, let your communication be yea, yea, and nay, nay: yea, in word, yea, in deed: dishallow not Gods most glorious name. As you professe a faith in Christ, so expresse the same continually: Let Christ be seene in your life, as he is heard in your language: let his holy name neuer be taken in vaine, but study and endeavour with your whole power and strength, that Gods name may bee sanctified, that is, alwayes esteemed holy and reuerent, alwayes honoured, and glorified, in

A Sword

you, and by you: Unto whom onely, of
onely right alone, be all honour, praise
and glory; worship, reverence and domi-
nion, for all and above all, world without
end. Amen. Amen.

Amen. The Lord reigneth, the Lord only
is true, and shall have the victory and
onely glory. Amen.

FINIS.

How
ypo
in
who
foli
prof

The
cam
destr
of th

Chri
him-
offer
crific
smell
to G

By his
entree
to the
obroy
remiss

Reasons that vaine Swearing sa- uoureth of Infidelity, and of seuerall oaths perswading the same.

How can wee call
vpon God for help
in our aduersity,
whose honour wee
sightly regard in
prosperity.

Psal. 49.

Acts. 4.

Call vpon me in the
time of thy trouble,
and I will deliuer
thee. Our health is
only of the Lord.

The sonne of God
came to this end, to
destroy the workes
of the Diuell.

Iohn.

Peter

What hope then haue
they in the sonne of
God, that fulfill des-
perately this work of
the Diuell in disho-
nouring Gods name?

Christ hath giuen
him-selfe for vs an
offering and a Sa-
crifice of a sweet
smelling sauour, vn-
to GOD.

Ephe. 3

Who beleueth this
and will vaine-
ly swear by Christ, or
by the blessed body of
Christ?

By his owne blood,
entred he once in-
to the holy place, &
obtained eternall
remission for vs.

1 Iohn.

Heb. 9.

1 Pet. 1

Who beleueth this,
and yet will tolely or
vaine-ly swear by
the precious blood of
Christ?

A Sword

What hope haue
we of that comfort-
table beholding
Christ at the last
day, face to face?

Iob.

Whose honour and
reuerence we desire
with vnsatiable
as much as in vs
eth the glory of his
name, by little este-
eming or vainly vshy-
ing for every trifle.

By his woundes we
are healed, and by
his stripes wee are
made whole.

Isay 9.

Who beleueneth this
and will yet sweare by
the precious woundes
of Christ?

One of the Soldi-
ers peirced his side
with a speare, and
forthwith ran out
water and blood.

Iob. 19.

Who beleueneth this
and will yet sweare
by Gods Rules?

God shall come to
iudge the quick and
the dead.

Acts. 7.

Who beleueneth this
and will sweare,
God shall iudge us?

Vnto the cursed
God shall say, goe
you cursed of my
father into cur-
sling fire.

Mat.

Who beleueneth this
and will sweare,
I reuenge me?

against Swearing.

The vengeance of
God shall eate vp
your gold and your
silver.

The Duella penny,
that is, the Duell
hane the penny.

Vengeance lurk-
eth for them, as a
Lion.

Salomon.

The foule enill hane
thee o; take thee: how
many see we euery yere
come from the North
plagued with this dis-
ease, in which Country
this curse is most rife.

*Certaine examples (now newly added) of Gods
Iudgements vpon prophane and blas-
phemous persons.*

An example of one *Aluarado*, a Spanish
Captaine, and his wife *Beatrice*.

Peter Aluarado a Spanish Captain, ma-
king war on the Indians of Peru, re-
ceiued a griensous hurt in a skirmish, wher-
of he dyed two dayes after. Lying in his
death-bed, and being asked where he felt
his paine: In my Soule (said he) it
torments mee: When the newes of his
death came to his Wife Beatrice, a very
proud Woman, then resident at Guat-
emall, she beganne to rage, to make

A Sword

imprecations, and to fall out with God, euen to say: That he could not deale worse with her then to take away her husband. Therebpon shee hung all her house with blacke, and began to mourne in such sort, that she could not be drawne to receiue any sustenance, or comfort. She did nothing but weepe, lye along on the ground, teare her hayze, and demeane her selfe like a madde woman. Amidst her husbands pompons obsequies (of whom Gomara writes, that he married two sisters and was a long time poynted with soule incest) in al this despightfull mourning, she forgot not to assemble the chiefest of the towne together, and there to make them declare her for gouernesse of the countrie, and to sweare fealty and obedience vnto her. But now let vs heare what came to passe vpon these imprecations and despightfull speeches, shortly after it rained so mightily for foure and twenty houres together, that the next day about nine or ten of the clocke at night, two Indians came, and aduertised the Bishop of Guattimall, how they had heard a maruellous strange noise at the foote of the mountaine adioyning to the City. The

Bishop

against Swearing.

Bishop sent them away, and told them it was nothing but illusions. But an houre after midnight, an Inundation of waters began to rush out of the bottome of the mountaine, and to disgorge it selfe on the plains with such fury, that it carried away whole rockes of an incredible thicknesse. These waters rouling along cast downe all that they encountred. Amidst the which nothing was heard but fearefull cries in the ayre: and there were some that marked a blacke Cow among the waves, which went in and out doing much mischief. The first house overwhelmed by this deluge, was Aluaradoes, where perished Beatrice his wife, with all such as accompanied her in an Oratory, where she was at her devotions. Instantly after the towne was buried in the waters. Some fiftyscore persons men and women were drowned. They which got away at the beginning of the noise, escaped, when the waters were fallen, the Spaniards were found hanging their armes and legs all out and mangled. I will adoe this one word, How a little girl which Alvarado had begotten on an Indian, carried away with the rest by the flood,

A Sword

... found a good way from the former
life and unhurt in any part of her body.
I. Benzo in his History of the new world.
Booke 2. Chap. 17.

Another example no lesse memorable,
happened not long agoe in a Princes
Court here-by, where a certaine Gen-
tleman being charged with many inturious
words, spoken at randome, for to couer the
matter, and to perswade that the accusation
was false, he began to protest and swear:
adding that he desired of God if he had vsed
any such speeches, to shew some token on
him, euen at that very instant: so if God
would not, that then the Diuel would. Pre-
sently vpon these words and other such like
imprecations, he fell downe flat on his face,
being so grieuously taken with the falling
sickness (which hee had neuer felt before)
that after he had tormented and beaten him-
selfe against the ground, where he lay fo-
ring at the mouth like one halfe dead, he
was carried to a Chamber, and there con-
tinued very sicke, beeing iustly punished
for his rashnesse, and impious imprec-
ation.

In Sicilia happened two memorable
Histories

against Swearing.

Histories which shew the danger
of imprecations, and the fauour of God
assisting vs by the ministry of his holy
Angells, against the fury of euill spirits.
A Gentleman hauing invited certaine of
his friendes, and prepared a sumptuous
feast, seeing his expectation frustrated by
their excuses, entred into some choller,
and said, since none of them will vouchsafe
to come, would all the diuells in hell were
heere. Thereupon hee got him forth of
doores and went to Church, where the
Minister was preaching, vnto whom hee
gave very diligent eare: and continuing
so, behold certaine men came riding in-
to his yard, of tall stature, and all in
blacke, which willed the Gentlemans man
to goe and tell his Minister that his guests
were come. The fellow, exceedingly a-
fraid, ran to Church and aduertised his
Minister of it, who very much dismayed, as-
ked counsell of the Minister what hee
should doe: Hee hauing finished his Ser-
mon, willed that euery body should
bold the house. It was no sooner com-
manded then perfozmed: but with hast
that they made to get out, they left a little

Childe

A Sword

and them sleeping in the Cradle,
 these gueſts, that is to ſay, the Diuells, be-
 gan to ſing the tables and other things a-
 bout houſe, to roare, and to looke out at the
 windowes in the likenefſe of Beares,
 Wolves, Cats and terrible men, holding
 glaſſes of wine and diſhes of meat in their
 pawes. As the Gentleman, together with
 the miniſter and neighbours, were in great
 feare beholding ſuch a ſight, the poore fa-
 ther began to cry, alacke, where is my
 child? Scarce was the word out of his
 mouth when one of theſe blacke gueſts
 brought the childe to the window in his
 armes, and ſhewed it to all that were in
 the ſtreet. The gentleman almoſt beſides
 himſelfe, ſaid to one of his men whom hee
 made moſt account of, alacke what ſhall I
 doe? Sir answered his ſervant, I will
 commend my life vnto God, in whoſe name
 I will enter the houſe, and through his fa-
 uour and aſſiſtance bring you your Child.
 Wilt thou, ſaid his maiſter? God be with
 thee and ſtrengthen thee. The fellow, ha-
 ving receiued the Miniſters bleſſing, went
 into the houſe, and coming to the ſtore
 where thoſe dreadfull gueſts were, he ſet
 downe

against Swearing

downe on his knees, commended himselfe to
God, then opened the doore, and saw
Diuels in horrible formes, some sitting,
some standing, others walking, some ram-
ping against the walls, but all of them as-
soons as they beheld him, ranne vnto him
crying, Hoh, hob, what makest thou heere?
The seruant sweating with feare, and yet
strengthened by God, went to the fiend
that held the Child, and said vnto him, come
giue me the Child. No marry will I not
answered the other he is mine. Go bid thy
Maister come and fetch him. The fellows
hulking, said, I will execute the charge
which God hath committed vnto me, for I
know that all that I doe according thereto
is acceptable vnto him: Therefore in
regard of mine office, and in the name, bor-
rowed assistance of Iesus Christ, I will
take this child from thee, and carry it to
the father. Saying so, he caught hold on the
Child, and held it fast in his armes. The
blacke guessts returned no answer but roa-
red and cryed out, Hoh heere, let alone the
Child or we will teare thee in peeces. But
he not respecting their menaces went safely
away, and presently restored the Child to
the

A Sword

...his maister. Certaine daies
...guests banished away, and
...gentleman became wiser and a better
...christian, and returned to his house.

In Saxony, a young maide that was be-
...rich, promised marriage to a proper
...man, but poore. He fore-seeing that
...wealth and inconstancy of sex might ea-
...sily alter this maides resolution, freely ope-
...ned his mind vnto her about it. Where-
...pon she made a thousand imprecations to
...the contrary, and amongst others, this
...which ensueth. If euer I marry any other
...let the Diuell take me and carry me away
...on the wedding day. What followeth
...thereupon: A certaine time after the sickle
...wench was betrothed to another, having
...utterly forgot the former, who gently re-
...monished her more then once of her pro-
...mise and horrible imprecation. She no-
...thing regarding him, made her ready to be
...married to the second: but the wedding
...day being come, when euery body else was
...merry, the Bride being awakened by her
...conscience, seemed sadder then shes was
...to bee.

Whereupon two men on horse-back, came

against Swear

and lighted at the house where
was kept, who were presently
and after dinner, when they fell to
one of them (as the manner of the Countrey
is to honour strangers which happen to be
at such feasts) was desired to lead the
Maide a dance. He tooke her by the hand
and walked her 'a turne or two: then in
the presence of all her kinnsfolkes and friends,
he caught her by crying out for helpe, and
went out at the gate, where hee hoysed her
up into the ayre, and vanished away with
his companion and their horses. Her sorrowfull
friends having sought her all that
day, and continuing so the next morning,
hoping to find her where shee was fallen
downe where or other, to the end they might
have buried her body, met the two Chena-
mens, which restored them the Maideens
wedding apparrell, and all her Jewels: say-
ing, that God had given them power ouer
her but not ouer her apparrell: and so they
vanished away.

FINIS.

2. 14. 3 THE #1325
LIGHT OF NAVI-
GATION.

VVHEREIN ARE DECLARED AND LI-
vely pourtrayed all the Coasts and Hauens, of the
VVest, North and East Seas.

COLLECTED PARTLY OVT OF THE BOOKS OF THE PRIN-
cipall Authors which haue written of Navigation (as Lucas Iohnson Waghenae and di-
uers others) partly also out of manie other expert Seafaring mens writings and
verball declarations: corrected from manie faults, and enlarged
with manie newe Descriptions and Cardes.

Divided into two Books.

HEREVNTO ARE ADDED (BESIDE AN INSTITVTION IN
the Art of Navigation) new tables of the Declination of the Sonne, according to Tycho
Brahes Observations, applied to the Meridian of Amsterdam. Together with newe
tables and instructions to teach men the right use of the North starre, and
other firme starres, profitable for all Seafaring men.

By WILLIAM IOHNSON.



AT AMSTERDAM.

Printed by Iohn Iohnson, dwelling vpon the VVater side, by
the Old Brugge, at the Signe of the Sea-mapps. Anno 1620.

